

CHRISTIAN TELESCOPE.

VOL. 1.

"YE SHALL KNOW THE TRUTH, AND THE TRUTH SHALL MAKE YOU FREE."—JESUS CHRIST.

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CHRISTIAN TELESCOPE.

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By BARZILLAI CRANSTON,

At No. 8, North Main-Street (3d story) near the
Market-House.

Rev. DAVID PICKERING, Editor.

A SERIOUS CALL.

To the Editors of the *Weekly Visitor*, and *Zion's Herald*.

We have noticed in "*Zion's Herald*" of May 25th, taken from the "*Family Visitor*," a communication entitled "A WORD FITLY SPOKEN." This purports to be a correct representation of a scene which transpired in a stage-coach; but no one knows *when*, or *where*. It holds up to view "a conceited coxcomb, and by turns a farmer, a politician, a philosopher, and a divine," all in the same character: That the company "learnt from him what Satan preached from the beginning, that the wicked shall not surely die"—That he offered to *bet a hat* that he could quote more passages of scripture than all the passengers in the stage! And to finish the ridiculous picture to suit their *pious* fancy, they declare him to be "a Universalist preacher of much renown!"

Now, Messrs. Editors of the "*Family Visitor* and *Zion's Herald*," are you not ashamed of yourselves, when you reflect that you are the *wilful fulminators* of such *detestable slander*? Common sense must have convinced you that this story was a *lie in gross*. Do you think that your readers are such consummate blockheads as not to discover the envious spirit which has given rise to this shameful detraction?

The Editor of *Zion's Herald* may plead that he was not the first publisher of this story;—but this is no extenuation; for the man who willingly shares the profits of *stolen goods*, knowing them to be such, is, to all intents, an accomplice in the crime of larceny. Could we be convinced that he was not blessed with a common share of good sense, we could find an ample excuse for this injudicious insertion of a tale of slander; but this, we are sure, is far from being his true character.

Messrs. Editors—We are entitled to a hearing, and feel that we have a right to demand of you the *Author* of this falsehood; and pledge ourselves to call any man of our religious connexion to a strict account, who will presume to be guilty of conduct so degrading. We have so frequently made a similar demand, in similar cases, that we can hardly anticipate better treatment in this, than in former instances. Give us, if you can, the *author's name*, and the *name* of the *preacher* to which this communication purports an allusion. If you neglect a compliance with this demand, we shall in future set you down as *wilful calumniators*, and destitute of *moral* and *religious candour*. Should you, however, be sensible of the iniquity of such abusive slander, and promptly retract the steps you have taken in this case, we shall

sincerely rejoice in your reformation. Beseeching you to bear in remembrance that God sees, perfectly, the motives of all your actions, and will not suffer *the wicked to go unpunished*, we bid you adieu in christian affection.

FOR THE CHRISTIAN TELESCOPE.

MR. EDITOR,

It has been often lamented by moralists and divines of every denomination, that the use of spirits has been rendered too common for the good of mankind. Again, and again, has it been said, why encourage distilleries, that fatal bane of virtue and industry among all classes of people? Why sell all honor, all morals, and all the health of the United States, to enrich merchants, and pamper the pride and covetousness of a few unprincipled speculators? In these cries, so loudly raised, the medical men have joined heartily, and have taken every means to prove, that, spiritous liquors kill more than fever, war, famine, or even their own prescriptions! Indeed, all persons who have written on the subject, have so completely proved the truth of the above positions that little more need be said on the subject. But, there is an impassable gulph placed between argument and conviction.

But, sir, distilled spirits are not the subjects I intended to handle. It was my purpose to offer some remarks on two other species of spirits, which are very common.

First, then, the SPIRIT of the CHRISTIAN RELIGION. This is one of most ancient spirits we have, it is eighteen hundred years since it first appeared, and for some centuries was in high repute in its genuine state, and most admirable in its effects. I know not, indeed, any thing comparable to it in all diseases of the human mind, and it has this peculiarity (exclusively so) that its effects will last for years, some say, to all eternity. It keeps good in all seasons, and it is adapted to all climates, although it has not been introduced yet into all countries. After saying so much in its favour, I am sorry to add, that there are two reasons why it is not so much in use as it ought to be. The one is, that it requires a degree of abstinence which many people will not submit to; and the second, that there are many false and adulterated mixtures, which go under the same name, and which are imposed upon the publick as genuine, although it is a poor, sulphureous, acrid kind of liquor, which never affects the heart *sensibly* unless (what is very extraordinary,) to produce the very evils which the other is intended to remedy.

The genuine is a simple spirit, within the compass of every man's ability to purchase; the adulterated is composed of a number of heterogeneous ingredients, and very expensive. There is a prodigious quantity of the spurious kind *retailed* in almost every town. But I am happy to say, there is also a great deal of the genuine, and I should hope it would

gain ground in the popular opinion, as every day's experience must satisfy us of its great efficacy in healing the wounded mind, and broken heart, and procuring rest when every other medicine has failed. There are particular days appointed for administering the genuine spirit, and I think that if people would frequent the houses more on those days than they do, they would soon acquire the true relish. I grant that the spurious is retailed on the same day, but not in equal quantity and quality. I have tasted some very sour, and some very hot and fiery:—Some retailers mix a great quantity of sulphureous fumes with it, which tends to spoil its effect, as *mildness* is essential to its purity; and some in their zeal make it a *blood-red* colour, a miserable composition which soon gets into the head, and produces all the effects of the most brutal intoxication. These irregularities in the composition, however, may be very easily avoided, by attending to the original receipt, which is published, and may be purchased at any book store. Second, the spirit of bigotry. This is the most ardent of all spirits, easily inflammable, expanding with heat, and, like the phosphorus, flames most in the *dark*. It is so very pernicious in its tendency, that I am surprised it has not long ago been prohibited under the severest penalties. It is, however, compounded in so many various ways, as to have been mistaken for the spirit of religion, to which, however, it is as opposite in cause and effect, as any two things that can well be supposed. It has not always been a favourite in this country, yet a few priests, sometimes have indulged in it, primarily to the destruction of others, and ultimately to the destruction of themselves: when taken in considerable doses, it produces confirmed lunacy of the most extravagant, and yet I may say, ridiculous kind. The poor creatures who are inebriated with it, take it in their heads that they can give a knock-down argument at a whipping post, and convince a man of an error by burning him at a stake. It was a very fashionable spirit in England, in the days of bloody Mary, and was once administered in the New-England states, as a substitute for the spirit of religion. I must do the parties who drink deepest of this spirit the justice to say, that they now seem ashamed of its proper name, and always put a fine looking gilded label on the bottle, to deceive their customers.

I have thus, sir, endeavoured to sketch the proper characters and effects of two of the most fashionable spirits now in use. There are others, undoubtedly, which might be included, but which I omit for want of sufficient *data*; therefore I must conclude with hoping that you will continue your Christian Telescope, and impart the genuine spirit as usual, until bigotry and priestcraft shall cease.

Yours, &c. &c.

X. Y. Z.

Columbia-Ville, N. Y. May 23, 1825.

* The New Testament.

FOR THE CHRISTIAN TELESCOPE.

MR. EDITOR—If there is no punishment after death, that "first-rate murderer, the DUELLIST," who falls in his murderous conflict, will escape unpunished. The same may be said of the man who dies inebriated, and of every character who dies in his sins.

I know of no scripture that authorizes the conclusion, that between death and the resurrection, the wicked are to be, not miserable, but less happy than the righteous. Where, pray, is this novel doctrine taught?

The justice of punishment, sir, is founded on the desert of the punished. God can, therefore, *justly* punish, without having in view either the reform of the one punished, or the good of others. In fact, the justice of punishment depends upon desert only; neither the good of the punished, nor that of others can ever justify unmerited vengeance. The justice consists in its being merited. And cannot the Supreme inflict just punishment, for the reason only of its being just, without being vindictive or revengeful?

We, sir, do know that God does not reward every man according to his works in this world; or, at least, that men do not receive all the reward in this world which they will receive; for the holy scriptures teach us this. Christ taught that when we make a feast, we should call the poor, &c. and that we should be recompensed at the resurrection of the just. He told his disciples that their reward for suffering in the cause of righteousness, was great in heaven.—And although it says that the righteous and the wicked shall be recompensed in the earth, it does not say that they shall be wholly recompensed in it; and the foregoing examples shew that this is not the case. Again. The rich man received his good things in this life, and Lazarus his evil ones. But after death, Lazarus was comforted and the rich man tormented. Moreover, if the righteous and the wicked receive *all* their reward here, would there not be partiality in making one happier than another hereafter, supposing this to be the fact?

"The Hebrew lawgiver" is not silent upon the vastly important subject of misery in a future state of being, to those who will hear him. The rich man wished that Lazarus might be sent to warn his brethren of the torment of hell. "They have Moses and the prophets," was the reply; "let them hear them. If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead."

"Admitting that the wicked in a future state will realize what immense riches of mercy and grace have always been in store for them," it does not follow that this knowledge will produce an effect similar to that which such a knowledge might perhaps produce on earth. Here, they behold a prize which is by them attainable. The natural effect of this is to inspire them with hope and animation. There, they behold a heaven lost—and the very reflection that they once had an opportunity to make it theirs, will enhance their misery.

Men are not saved by their own righteousness, and well they may not be; for all have sinned. But they would be saved by their own righteousness, if

they did not sin at all. Now if they sin once, they can never make it good: for all they can do afterwards is required of them as duty for the time being. As there would in this case be a deficiency, it must be made up by grace alone. As complete obedience would be so efficacious as to save us, so sin, being a transgression of the same law, is equally efficacious in damning us—and one sin too, inasmuch as he that offends in one point is guilty of the whole—he sets the authority of the lawgiver at defiance.

To finish the original anecdote in No. 32 of the Telescope, I would add that the probable reason that the Presbyterian lady mentioned in it did not follow the example of Miss Clark in committing suicide, was, that she had a principle of piety to restrain her—the only thing that will restrain a person overwhelmed with affliction, who firmly believes himself sure of heaven when he shall leave this world. Consequently, as the wicked have not this restraint, they have none at all to deter them from the commission of this horrid deed the moment they become weary of life, if they believe the doctrine of Universal salvation.

Sir, we, the believers in future and endless misery, derive our belief of the same, not from heathen poets and priests, but from the scriptures; and it is to me astonishing, that the Universalist Magazine, a publication of a denomination professing the greatest liberality, should hold up the advocates of our belief as deceivers—dishonest men—and place them on a level with the tricking priests of paganism!

Suppose the doctrine of endless misery to be true, who have reason to be alarmed or uneasy? None but the wicked. The righteous have nothing to fear: Let the others, then, turn to the Lord, which they ought to do; and in this way they will avoid this terrible punishment. What more could they ask for than this? They need be none the worse off for endless misery. Why then this outcry against the greatness of endless misery? Do men want an opportunity of sinning without being exposed to punishment? Let them refrain from evil, and it will be immaterial to them whether punishment for evil be limited or endless.

ORION.

REMARKS,

On the Communication of "A Subscriber."

From the representation given in the communication of *A Subscriber*, of the theological talents of the *Rev. Lady*, who was the subject of his remarks, we are induced to think that *materials* for the ministry, in that denomination, must be extremely scarce, or that they have made a very injudicious selection of talents to fill that important station, and advance the human mind in the acquisition of sacred science.

The specimen of her public labours, as given by *A Subscriber*, will probably satisfy the publick, or at least, many of them, that she would handle the *dis-taff* much better than explain the sacred canon: And there can be very little doubt but she would feel herself quite as much at home in the *kitchen*, as in the *pulpit*, and appear to far greater advantage.

It is indeed to be regretted that females should forget the delicacy of their sex, and abandon the retreats of domestick sweetness and useful industry, to rush into a sphere for which they appear not to have been designed: For had the Saviour of the world

thought proper to employ them as *ministers of the word*, we can see no good reason why he did not select an equal number of that sex for apostles; nor why they were omitted when he sent forth the *seventy disciples* to proclaim the gospel of the kingdom.

As help-mates, they are important in all the departments of domestic life; and on them devolves the very useful and delightful task of replenishing the infant mind with early instruction, and fixing those first impressions, on which their future consequence depends. But they are about as illy adapted in the constitution of their natures for the arduous duties of the gospel ministry, as they are to command armies in the field, or navies upon the ocean.

In order to be qualified for explaining the scriptures in a profitable manner, great care should be taken to acquire a correct knowledge of their historical allusions. These are numerous, and important, and particularly so, in explaining the highly figurative language which frequently occurs in the New-Testament. The more familiar a preacher is with the scriptures, and the more carefully he compares their numerous and useful sayings with one another, the better he will understand their true import, and the more sure he will be to explain them to the instruction and profit of his hearers. It is a mistaken supposition which some appear to have entertained, that when they were once relieved from the dread of divine vengeance by embracing in faith the Saviour of the world, and resting their hopes of salvation upon him, that they were deeply skilled in divine knowledge, and qualified publicly to instruct the multitude; when at the same "time they have need that some one should teach *them* what are the first principles of the doctrine of Christ." Could they be persuaded that a *growth in grace* and in the *knowledge of the truth* was necessary to qualify them for the religious duties and enjoyments of *private* life, and *much more* for the duties of the ministry, there would be a less number rushing into public notice without the necessary information to qualify them for usefulness in such stations.

We shall forbear to offer any explanatory remarks upon the scriptures which the female preacher selected, other than to observe, that the application of the 16th verse, by *A Subscriber*, is doubtless the true meaning of the text; and that the 17th will justly admit of a similar application.

MORAL REFLECTIONS, No. 3.

That religion which is best adapted to the moral condition of man, is not only in perfect accordance with the dictates of reason, and in harmony with the religion of nature, but is calculated to enrich the understanding and rectify the feelings of the heart. Short of this effect, religion can scarcely be considered as deserving the serious attention of intelligent beings.

The religion to which we allude, and which recommends itself to the acceptance of man, above all others, is that which the Saviour proclaimed, and authoritatively enforced by the most splendid miracles. This, although above the power of human reason to originate and unfold, is, nevertheless, of a character which reason can comprehend, and which it fully approves, when it is once revealed. But were it at

war with the principles of the divine government displayed in the system of nature, reason must of necessity pause, and seriously question the authority and divinity of its origin. No conclusion was ever more just than the one which asserts that the same fountain cannot send forth sweet water and bitter: The religion, therefore, which is worthy the attention of man, and which is revealed for the exercise of his faith and hope, must be the offspring of the same wisdom which is so admirably displayed in the structure and government of the universe.

To suppose that a revelation is unnecessary for man, is equivalent to a denial of revelation; besides suggesting that man, without it, possesses all the facilities of moral enjoyment independent of divine instruction. But most of those who have bestowed suitable attention upon the history of the different ages for the space of two thousand years, and carefully compared the moral refinements of pagan and christian countries, have been constrained to acknowledge a vast preponderance in favour of the latter. That the pagan theology furnishes no solid evidences of a future happy existence, is a fact universally acknowledged in all christian countries. But the christian religion is supported by such evidence as to render the hope of future well-being perfectly consistent with the principles of reason and sound philosophy.

It is a fact, we believe, conceded by all, that the human family are in a situation to need all the various instruction which christianity affords, both as to doctrine and practice. Its doctrine satisfactorily explains, not only the moral condition of man, but the causes which have operated to produce an alienation from the life of God, and points us to the only sure means of emancipation from the bondage of sin and moral suffering. It recognises no other medium of salvation but an immaculate Redeemer, armed with an infinite plenitude of almighty and efficient grace. It reveals eternal life to man as the gift of God, and by rendering every class of moral beings entirely dependent upon the mercy of Heaven through Christ for the unspeakable blessing of immortality, it necessarily *stains the pride of all flesh*, and excludes the spirit of boasting from all the subjects of its grace. Its impartial character, and the sublime hopes which it inspires, will form the subject of another number.

LADY'S TOILET.

The following are humbly recommended as necessary for a lady's toilet:—A fine eye-water—Benevolence. Best white paint—Innocence. A mixture giving sweetness to the voice—Mildness and Truth. A wash to prevent wrinkles—Contentment. A pair of valuable ear-rings—Attention. An universal breast-pin—Good humour. A lip salve—Cheerfulness.

☞ We should be pleased to hear from our friend R. C. . . ., again.

☞ We hope that our poetical friend, ELIZA, will frequently favour us with her effusions, since the muse of the Editor, which at best, was never very promising, has ceased of late.

☞ Those friends from abroad, who may please to favour us with original communications, will receive the tender of our thanks.

☞ Reply to "ORION" in our next.

SELECTIONS.

FROM THE UNIVERSALIST MAGAZINE.

IMPROVEMENT.

While our newspapers are abounding in notices of improvements, which are progressing every where relative to the arts and their utility to society, it may not be offensive to notice some improvement which the prince of darkness has made in rendering his guile successful. When he made his first attempt it was with some considerable art; but though it was then successful, the same contrivance would in the present day promise but little. The serpent discovered discernment in making his attempt on Eve, in room of Adam, and he wisely chose his opportunity when the man was absent; but it never came into his mind to inform the woman that God had sent him to give her the information respecting the good effects which she and her husband would enjoy from eating of the tree of the knowledge of good and evil, and in fact it seems that there was no need of such a pretension, for it no more occurred to the woman to inquire whether her Creator had sent him, than to the serpent to make use of such deception; according to the account he succeeded without it. If Eve had been duly cautious she would have reflected at once that if that fruit was in fact so very beneficial, her Creator, whose goodness surrounded her, and with whom she had had communion, would not have forbidden his children the use of it, but would have informed them of its advantages.

Having been favoured with the account of this deception which the serpent practiced on the first woman, and clearly discerning the error which Eve committed in not demanding of the serpent whether God had sent him, women will not now be led away from the truth until they are satisfied that they are following the ambassadors of God. To meet this wisdom of experience, satan attempts to lead women into error by persuading them that God has sent him, and that he is acting under the immediate direction of the Sovereign of the world. Ministers of deception, now profess to be sent of God, and they are as careful as was the serpent at first, to labor with women in room of men, and generally choose the opportunity of the husband's absence. And where is the good woman so hard-hearted and obdurate as to withstand an angel of light, one whom God has sent to save her from divine wrath, and pluck her as a brand from the burning?—His love for her poor endangered soul is so great, and his fears so real that tears stand in his eyes, his visage is a perfect map of sorrow, his voice is awfully solemn, and he warns her in the name of the Lord to flee from the wrath to come." From the wrath of the God who sent him! By these wiles the serpent seldom fails to win the heart, to allure the affections and to plant the genuine tare and call it the true wheat. St. Paul suggests a case like this, 2 Cor. xi. "For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness." The same author again speaks of these deceivers, 2 Tim. iii.

"For of this sort are they which creep into houses and lead captive silly women."

Now as there was with Eve only a little discernment and prudence wanting to have defeated the serpent's guile, so it happens now. If women would be cautious and not let empty pretensions pass for realities, if they would cautiously reflect it would be perfectly easy to defeat these modern deceivers. If Eve had acted wisely she would at least have told the serpent, that it appeared very doubtful to her, that her Maker should not be as careful for her welfare as he was, and that before she should give entire consent to his suggestions she should wait until her husband, who was older and more experienced, should be present and be consulted. A similar prudence would now defeat those who are constantly creeping into houses with a design to lead women astray. Let women in these cases ask these pretenders how it happens that God, who is almighty, should not be as good as they are?—And let them inform these *merciful* preachers, that if the Almighty be not as good as they are, he would not have sent them, knowing that they were more kind than himself. Let women at least have the prudence to consult their husbands, unless they intend to imitate the works of Eve and the serpent.

H. B.

CIRCULATION OF THE SCRIPTURES.

One chief cause of error is want of knowledge. Men uphold false systems, because they are ignorant of the truth. And the great book of truth cannot be familiar in the hands of all, exercising its rightful influence over minds and hearts, and yet the dominion of error and falsehood stand. The evil at present is that the scriptures are neither sufficiently read, nor with sufficient freedom. Too many still pay too great deference to their theological standards and religious superiors, and to the impressions of early years. They suppose that they know their religion already, and therefore either do not study the Bible at all, or they study it for some other purposes than that of learning. So that the light of truth is prevented from reaching their understandings and hearts, either by closing the volume which contains it, or by closing their eyes when the volume is opened. Whatever is done then toward promoting the frequent, studious, intelligent perusal of the sacred volume, is so much for the advancement and influence of the Gospel; as it was the bringing out of the scriptures from their hidden places, which shook the power of the Papal throne; so it is through removing of the veil from them and introducing them freely and fearlessly to the understanding of men, which shall ensure the dominion of the consistent and glorious Gospel.—Ware.

Remarkable Suicide.—On Thursday, the 28th ult. the Rev. Charles Bonwell, of the Methodist Episcopal church, put an end to his existence, at his residence in Northampton county (Va.) by hanging himself to a weaving-loom. He had laboured for a short time under mental derangement. He had been a follower of the cross for more than forty years, and a minister more than thirty. Mr. B. was in his 60th year; was a man of strict integrity; hospitable, humane, and beloved by all who knew him.

MR. WHITFIELD'S CONFESSION.

"I came," says he, "soon into the world, I have carried high sail, whilst running through a torrent of popularity and contempt; and by this means have been sometimes in danger of oversetting. I know that I am a man of like passions with others, and consequently may have mistaken nature for grace, imagination for revelation, and the fire of my own temper for the pure and sacred flame of holy zeal, which cometh from God's altar. Alas! Alas! in how many things have I acted wrong! I have been too rash and hasty in giving characters both of places and persons. I have too often made impressions without making the written word, my rule of action. Being fond of scriptural language, I have often used a style too apostolical; and at the same time I have been too bitter in my zeal. Wild fire has been mixed with it, and I find I have frequently written and spoken in my own spirit, when I thought I was writing and speaking entirely with the assistance of the spirit of God."

Whitfield's Works, Vol. 4.

How many distinguished preachers might honestly make such a humbling confession in review of their lives and doctrine, and in the full conviction that their every motive was open to the inspection of the great Judge and Rewarder. Taught by Whitfield's rashness and repentance, each teacher should re-examine the motives of his conduct, the authenticity of his doctrine and its practical influence on himself and his people, lest, in the close of his days, he might have bitter and unavailing sorrow for the course he had taken. Should you be faithful to yourself, and preach a doctrine that purifies and warms your own heart, you will be likely to profit others; but should your teaching inspire your soul with no additional horror of sin or love of virtue, though you might charm the ear and occasionally fill the eye with penitential tears, you will not advantage those you attempt to instruct, but have reason to lament your wasted days, perverted talents and exquisite grief for unfaithfulness to God and man.

Jews and Christians.—A Christian gentleman, on passing along Bunhill-row, some days ago, was struck by the number of Jews he saw assembled there, amounting to forty or fifty. He waited some time, when an individual, whom he recognised as a clerk of a distinguished partner of a Jew European house, paid a sum of money to each, varying from 2s. 6d. to 4s. and 4s. 6d. He found on inquiry, that the same sum was paid by the same individual every week to the poorer brethren of his community. It would not be amiss were some Christian bishops to take a lesson by this Jew.

En. Pa.

BE KINDLY AFFECTIONATE.

Monicha, Austin's mother, had a very ill husband, of a very cross and perverse disposition. A heathen woman, who lived near her, asked her, "How comes it to pass that you and your husband live so well together? we know your husband is of a very cross and perverse disposition, yet we see nothing but a great deal of sweetness and love between you; it is not so with us, we cannot do so." Monicha answered, "It may be when your husband is untoward and perverse, you

are perverse again, and give him cross answers; but the Christian religion teaches me otherwise. When my husband comes home, and is in a passion, the Christian religion teaches me to be as loving, dutiful, and amiable to him as I can. So I have gained the heart of my husband."

The Rev. WILLIAM MORSE has left the second Universalist Church in Philadelphia. His farewell Sermon was delivered on the evening of the 10th ult. *Rel. Inquirer.*

FROM THE RHODE-ISLAND AMERICAN.

THE CHAPEL.

'Tis gone! that Temple of our God,
Which late in pride and beauty stood—
The work of many a weary day
Has vanished like a dream away!—
In dust its noble turret lies,
Which tower'd so proudly to the skies—
Its lofty walls and galleries fair,
All—all the dreadful ruin share.

O 'twas a fearful thing to see
That Temple of the Deity,
Where the shekinah shone so bright,
Diffusing round its glorious light,
The light of truth from Heaven above
Revealing all our Father's love;
To see that temple wreathed in smoke—
To hear the raging flames which shook
From turret to foundation stone
The dwelling of the Mighty One!

I stood upon a rising ground
And viewed the awful scen'ry round—
The dark deep waters of the bay
All hushed and still beneath me lay—
And blacker from the contrast seemed,
Of the broad lights which o'er them gleamed—
While brightly on the midnight sky
The lurid flames flashed wild and high,
And every roof and spire and height
Was ruddy with reflected light.

I saw the flames rise high, and higher,
Curling around the graceful spire,
Till in a winding sheet of light,
It vanished from my aching sight;
With one long, loud, rebellious sound,
Crumbling and thundering to the ground!

Thy Temple, Lord, is in the dust—
Yet still on Thee we place our trust;
We lift our sorrowing hearts above,
And still can say that "God is Love."

FEMALE PIETY.

'Tis sweet to see the op'ning rose
Spread its fair bosom to the sky;
'Tis sweet to view, at twilight's close,
The heaven's bespangled canopy.

'Tis sweet, amid the vernal grove,
To hear the thrush's fervent lay,
Or lark, that wings his flight above,
To hail the dawning of the day.

But sweeter far, is maiden's eye,
Uprais'd to heaven in pious prayer:
When bath'd in tears, she looks on high,
What sacred eloquence is there!

O! sweeter far, that sacred name,
"My Father!" utter'd by her tongue:
And sweeter, when her heavenly flame
Ascends in pious, holy song.

O, sweet, when on the bended knee,
Her thoughts, her spirit, mount above,
In pious, deep-felt ecstasy,
To realms of everlasting love.

MARRIED.

In this town, 22d ult. by Rev. Mr. Mudge, Mr. James Burrough, to Miss Mary Armington, all of this town.

In Pawtucket, on Sunday evening, by Rev. Mr. Benedict, Mr. Levi Clarke, of Cumberland, to Miss Lydia Farris Baker, of Smithfield.

Also, Mr. Boylston Poor, to Mrs. Susan Dresser.

In Cumberland, by Rev. Mr. Cutler, Mr. Preston Ballou, to Miss Harriett M. Brown, all of Cumberland.

In Taunton, Mr. Zephaniah Bouldry, of Raynham, to Miss Polly Wood, of Taunton—Mr. George W. Dean, to Miss Almira Williams, of Raynham.—Mr. Ebenezer Ellis, of Springfield, to Miss Mary D. Wheeler, of Taunton.—Mr. Abijah Woodward, to Miss Lincoln.

DIED.

In this town, Mrs. Sally Whitford, wife of Mr. George Whitford, in her 21st year.

Mrs. Catharine Cory, wife of Mr. Sylvester R. Cory, aged 25.

On Monday last, after a short illness, Mr. Gilbert Walker, aged 63.

SOCIETY MEETING.

A meeting of the *First Universalist Society* will be holden at the Town-House this afternoon, at 2 o'clock.

A punctual attendance of all the *proprietors* of Pews in the late Chapel is earnestly solicited, as business of importance will be laid before them.

SAMUEL YOUNG, Clerk.

Just received, at No. 110½, Westminster-Street,

A few copies only of the following publications:
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